



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

lowing: Automatism, Hume on the Limits of Knowledge, Kant on Dating and Locating, Science and Theism, The Will and the Sentiments, Pleasure or Righteousness, Authority and Punishment, The Right of Property, etc.

"To those who did not know him in life" these papers "may at least have the human interest which always attends upon considering in common with a sincere and broadminded fellowman themes which lie very near the heart of things."

ROGER B. C. JOHNSON.

Princeton University.

FRIEDRICH NIETZSCHE: HIS LIFE AND WORK. By M. A. Mügge, Ph. D. London and Leipzig: Fisher Unwin, 1908. Pp. xi, 442.

In 1868 a young scholar who had worked under Ritschl at Bonn and Leipzig, and who, though only 26 years old, had deserved the respect of the learned world by an essay (published in the *Rheinisches Museum*) on the history of the gnomes of Theognis, and by a dissertation, which was crowned with a university prize, on the sources of Diogenes Laertius, was appointed Professor of Classical Philology in the University of Bâle. His duties included the teaching of Greek to the boys in the upper forms of the Bâle Pädagogium. He was a small man, of frail build, with large convex spectacles, prominent cheekbones and a heavy drooping moustache. Carefully dressed, with some regard to artistic effect and harmonious color, his little feet always neatly shod, he must have presented, as he moved across his lecture-room, an appearance rather startlingly different from that of most of his colleagues. Once he was installed behind his desk, nothing but his head was visible. His tenure of his chair, which lasted until 1879, when ill health compelled him to resign, was not marked by any contribution to knowledge commensurate with his early promise; nor does he seem to have been a particularly successful teacher. There was even a period when, in consequence of the scandal caused by his publication of a book on the origin of Greek tragedy (violently attacked by Wilamowitz-Möllendorf and defended with equal violence by Erwin Rohde), his lectures had to be suspended for lack of an audience.

But the university must on the whole have been satisfied with him, for he was allowed a retiring pension equal to three-quarters of his salary. Ten years later his writings were setting up among the educated youth of Europe an emotional ferment which profoundly influenced the literature of many civilized countries. To-day this stir is subsiding. But it seems that there still exists a journal,—*The Good European*, edited by a Mr. Thomas Common,—which is devoted to the propagation of Nietzsche's doctrines.

There is probably no other instance in modern times of a man, who began life with so distinguished an academic record, breaking with his career and then attaining literary eminence of the first rank. How exceptional, even fantastic, is Nietzsche's career in this respect has not been sufficiently noticed, because of the assumption which runs through most of the literature about him (Dr. Mügge's 36 pages of 'Bibliography and Iconography' give some idea of its volume) that his philosophical work is of scientific importance. We are apt to think of him as a Professor exchanging one subject for another. Most readers who can catch the subtly blended light that flashes from the many facets of his aphorisms like to think that their pleasure comes from systematic thinking; and so it comes about that this rare, incoherent, rhapsodical genius is too often tediously misrepresented. Dr. Mügge, for instance, thinks poorly of his prose style; yet surely, since Heine died, no more memorable music has been extorted from the reluctant German language. Of the poems he has little to say: he quotes a few inferior specimens in an execrable English translation. He gives us much loose talk as to Nietzsche's relation to philosophical tendencies past, present, and future, and evidently does not realize that the author of *O Mensch, gib Acht* is among the greatest lyric poets. It is not indeed easy to find much to praise in Dr. Mügge's book. Perhaps the best that can be said about it is that it states the facts of Nietzsche's life in a careful, if not very illuminating way, so that a diligent reader has here the material for forming some picture of this heroic, bitter spirit, intoxicated with beauty, wearing out body and mind in rebellion against the insignificance of life, and snatching, in a crescendo that culminated in madness, a sharper bliss from ever deeper abysses of despair.

S. WATERLOW.

Rye, England.